

He uses it indeed, as other Asiatics do, not on the principle of the wedge, but of the saw." <sup>1</sup> In family manners the Japanese are gentle. Cruelty even to animals appears to be unknown, " One sees farmers coming to town, trudging patiently beside their horses or oxen, aiding their dumb companions to bear the burden, and using no whips or goads. Drivers or pullers of carts will turn out of their way, under the most provoking circumstances, rather than overrun a lazy dog or a stupid chicken." <sup>2</sup>

Etiquette is refined, elaborate, and vigorous. Politeness has been diffused through all ranks from ancient times.<sup>3</sup>

"The discipline of the race was self-imposed. The people have gradually created their own social conditions." <sup>4</sup> " Demeanor was [in ancient times] most elaborately and mercilessly regulated, not merely as to obeisances, of which there were countless grades, varying according to sex as well as class, but even in regard to facial expression, the manner of smiling, the conduct of the breath, the way of sitting, standing, walking, rising."<sup>6</sup> " With the same merciless

exactitude which prescribed rules for dress, diet, and manner of life, all utterance was regulated both positively and negatively,

but positively much more than negatively. . . .

Education cultivated a system of verbal etiquette so multiform that only the training of years could enable any one to master it.

The astonishment evoked by Japanese sumptuary laws, particularly as inflicted upon the peasantry, is justified, less by their general character than by their implacable minuteness, — their ferocity of detail." " That

a man's house is his castle cannot be asserted in Japan, except in the case of some high potentate. No ordinary person can shut his door to lock out the rest of the world.

Everybody's house  
must be open to visitors; to close its gates by day  
would be  
regarded as an insult to the community, sickness  
affording no  
excuse. Only persons in very great authority have  
the right of  
making themselves inaccessible. ... By a single  
serious mistake  
a man may find himself suddenly placed in solitary  
opposition to  
the common will,—isolated, and most effectively  
ostracized.<sup>1</sup>

" The events of the [modern] reconstruction  
strangely illustrate

<sup>1</sup> *TcLexm, Japan*, n.  
16.

<sup>3</sup> *find.*, 391.  
\* *Ibid.*, 199.

<sup>5</sup> *Ibid\**, 191.